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A DIRECTORY

For the Publique

Worſhip of GOD

Throughout the three Kingdoms of *England*, *Scotland*, and *Ireland*.

Together with an Ordinance of Parliament for the taking away of the Book of

COMMON-PRAYER:

And for eſtabliſhing and obſerving of this preſent *DIRECTORY* throughout the Kingdom of *England* and Dominion of *Wales*.

WITH

PROPOSITIONS

Concerning

Church-Government,

And Ordination of MINISTERS.

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Die Veneris, 3. Ianuarii, 1644.

An Ordinance of *Parliament*, for the taking away of the Book of Common-Prayer, and for the eſtabliſhing and putting in execution of the *Directory* for the Publique Worſhip of GOD.

THE Lords and Commons aſſembled in Parliament, taking into ſerious conſideration the manifold Inconveniences that have ariſen by the Book of Common-prayer in this kingdom, and reſolving, according to their Covenant, to reforme religion according to the Word of God, and the exemple of the beſt reformed Churches, have Conſulted with the reverend, Pious and Learned Divines, called together for that purpoſe; And do judge it neceſſary that the ſaid Book of Common-prayer be aboliſhed, and the Directory for the Publique Worſhip of God, herein after mentioned, be eſtabliſhed and obſerved in all the Churches within this kingdome: Be it therefore Ordained by the Lords and Commons aſſembled in Parliament, That the Statute of the ſecond and third yeeres of king Edward the ſixth, Intituled, The penalty for not uſing Uniformity of Service, and Adminiſtration of Sacraments, etc. And the Statute of the fifth and ſixth yeeres of the ſame king, Intituled, Uniformity of prayer, and Adminiſtration of Sacraments, ſhall be uſed in the Church: And ſo much of the Statute of

the first yeere of Queen Elizabeth, Intituled, There shall be Uniformity of prayer, and Administration of Sacraments, as concerns the said book of Common-prayer, and the Uniformity of prayer, and Administration of the Sacraments: And so much of the Statute of the fifth yeere of the same Queen, Intituled, By whose Order, the Bible, and book of Common-prayer shall be Translated into the Welch Tongue, as concerns the book of Common prayer: And so much of the Statute of the eighth yeere of the same Queen, Intituled, All Acts made by any person since Primo Eliz. for the Consecrating, Investing, etc. of any Archbishop, or Bishop, shall be good, as concerns the said book; be, and stand from henceforth repealed, void, and of none effect to all intents, constructions, and purposes whatsoever: and that the said book of Common-prayer, shall not remain or be from henceforth used in any Church or Chappell, or place of Publike Worship, within the Kingdome of England, or Dominion of Wales, And that the Directory for Publique Worship herein set forth, shall be henceforth used, pursued, and observed, according to the true intent and meaning of this Ordinance, in all exercises of the publique Worship of God, in every Congregation, Church, Chappel, and place of publique Worship, within this kingdome of England, and Dominion of Wales; which Directory for the publique Worship of God, with the preface thereof followeth. And it is further ordained by the Authority aforesaid, That there shall be provided at the charge of every parish or Chappelry in this realme of England, and dominion of Wales, a fair register book of velom to be kept by the Minister and other Officers of the Church, And that the Names of all children baptized, and of their parents, and of the time of their birth and baptising shall be written and so down by the Minister therein: And also the Names of all persons Married there, and the time of their Marriage: and also the Names of all persons buried in that parish, and the time of their death

and

and burial; And that the said book shall be shewed by such as keep the same, to all persons reasonably desiring to search for the birth, baptising, Marriage, or burial of any person therein registred; and to take a Copy, or procure a Certificate thereof.

THE PREFACE.

IN the begining of the Blessed Reformation, our wise and pious Ancestours took care to set forth an Order for Redresse of many things, which they, then, by the Word discovered to be Vaine, Erroneous, Superstitious, and Idolatrous in the Publique Worship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common Prayer at that time set forth; Because the Masse, and the rest of the Latine Service being removed, the Publique Worship was celebrated in our own Tongue; many of the Common people also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad experience hath made it manifest, That the Leiturgie used in the Church of *England* (notwithstanding all the pains and religious intentions of the Compilers of it) hath proved an offence, not only to many of the godly at home, but also to the Reformed Churches abroad.

abroad. For, not to ſpeak of urging the Reading of all the Prayers, which very greatly increaſed the burden of it, the many unprofitable and burdenſom Ceremonies, contained in it, have occaſioned much miſchief, as well by diſquieting the conſciences of many godly Miniſters and people, who could not yeeld unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or ſubſcribing to thoſe Ceremonies. Sundry good Chriſtians have been by means thereof kept from the Lords Table, and divers able and faithful Miniſters debarred from the exerciſe of their Miniſtry (to the endangering of many thouſand ſouls, in a time of ſuch ſcarcity of faithful Paſtors) and ſpoiled of their livelihood, to the undoing of them and their families. Prelates and their Faction have laboured to raiſe the eſtimation of it to ſuch an height, as if there were no other Worſhip, or way of worſhip of God amongſt us, but onely the Service Booke; to the great hindrance of the Preaching of the VVord, and (in ſome places, eſpecially of late) to the juſtling of it out, as unneceſſary; or (at beſt) as far inferiour to the reading of Common-prayer, which was made no better then an Idol by many ignorant and ſuperſtitious people, who pleaſing themſelves in their preſence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themſelves in their ignorance, and careleſneſſe of ſaving knowledge and true piety.

In the meane time Papiſts boaſted, that the

Book was a compliance with them in a great part of their ſervice, and ſo were not a little confirmed in their ſuperſtition and Idolatry, expecting rather our return to them, then endeavouring the Reformation of themſelves: In which expectation they were of late very much encouraged, when, upon the pretended warrantableneſſe of impoſing of the former Ceremonies, new ones were daily obtruded upon the Church.

Adde hereunto (which was not fore-ſeen, but ſince hath come to paſſe) that the Leiturgie hath been a great meanes, as on the one hand to make and increaſe an idle and unedifying Miniſtery, which contented it ſelfe with ſet Formes made to their hands by others, without putting forth themſelves to exereiſe the gift of Prayer, with which our Lord *Jeſus Chriſt* pleaſeth to furniſh all his ſervants whom he cals to that Office: So on the other ſide it hath been (& ever would be, if continued) a matter of endleſſe ſtrife and contention in the Church, & a ſnare both to many godly and faithful Miniſters, who have been perſecuted and ſilenced upon that occaſion, and to others of hopeful parts, many of which have been, and more ſtill would be, diverted from all thoughts of the Miniſtery to other ſtudies; eſpecially in theſe later times, wherein God vouchſafeth to his People more and better meanes for the diſcovery of Errour and Superſtition, and for attaining of knowledge in the Myſteries of Godlineſſe, and gifts in Preaching and Prayer.

Upon

Upon these, and many the like weighty considerations, in reference to the whole Book in general, and because of divers particulars contained in it; not from any love to Novelty, or intention to disparage our first Reformers, (of whom we are perswaded, that, were they now alive, they would joyne with us in this work, and whom we acknowledge as excellent instruments, raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting remembrance, with thankfulnesse and honour;) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfie our own Consciences, and answer the expectation of other Reformed Churches, and the desires of many of the godly among our selves, and withall give some publick Testimony of our endeavours for Uniformity in Divine Worship, which we have promised in our Solemne League and Covenant: VVe have, after earnest and frequent calling upon the Name of God, and after much Consultation, not with flesh and blood, but with his Holy VVord, resolved to lay aside the former Leiturgy, with the many Rites and Ceremonies formerly used in the VVorship of God, And have agreed upon this following *Directory* for all the parts of Publique VVorship at ordinary and extraordinary times.

Wherein our care hath been to hold forth such things as are of divine Institution in every Ordinance; and other things we have endeavored to set

forth according to the Rules of Christian Prudence, agreeable to the general Rules of the Word of God. Our meaning therein being only that the generall heads, the sense and scope of the Prayers and other parts of Publique Worship being known to all, there may be a consent of all the Churches, in those things that containe the substance of the Service and Worship of God; And the Ministers may be hereby directed in their Administrations to keep like soundnesse in Doctrine and Prayer; and may, if need be, have some help and furniture: And yet so, as they become not hereby slothfull and negligent in stirring up the gifts of Christ in them: But, that each one, by meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the wayes of Divine Providence, may be carefull to furnish his heart and tongue with further, or other materials of Prayer and Exhortation, as shall be needfull upon all occasions.

A DIRECTO-

A DIRECTORY FOR

Publick Prayer, Reading the Holy Scriptures, Singing of Psalms Preaching of the Word, Administration of the Sacraments, and other parts of the Publick Worship of God, Ordinary and Extraordinary.

Of the assembling of the Congregation, and their behaviour in the Publick Worship of God.

WHen the Congregation is to meet for publick Worship, the people (having before prepared their hearts thereunto) ought all to come, and joyn therein: not absenting themselves from the publick Ordinances, through negligence, or upon pretence of private meetings.

Let all enter the Assembly, not irreverently, but in a grave and seemly manner, take their seats or places without Adoration, or Bowing themselves towards one place or other.

The Congregation being assembled, the Minister

nister, after solemne calling them to the worshipping of the great name of God, is to begin with Prayer;

In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord (in whose presence they do then in a speciall manner appear) and their own vilenesse and unworthinesse to approach so near him; with their utter inability of themselves to so great a work: And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to be performed; and for a Blessing on that particular portion of his Word then to be read: and all, in the name and mediation of the Lord Jesus Christ.

The publique Worship being begun, the People are wholly to attend upon it; forbearing to reade any thing, except what the Minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any Persons present, or coming in; as also from all gazing, sleeping, and other undecent behaviour, which may disturb the Minister or People, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private devotions, but reverently to compose themselves to joyn with the Assembly, in that Ordinance of God which is then in hand.

Of

Of Publick Reading of the Holy Scriptures.

READing of the Word in the Congregation, being part of the publique Worſhip of God (wherein we acknowledg our dependance upon him, and ſubjection to him) and one meanes ſanctified by him for the edifying of his People, is to be performed by the Paſtors and Teachers.

Howbeit, ſuch as intend the Miniſtery, may occaſionally both read the Word, and exerciſe their giſt in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonical Bookes of the Old and New Teſtament, (but none of thoſe which are commonly called Apocrypha) ſhall bee publiquely read in the vulgar tongue, out of the beſt allowed Tranſlation, diſtinctly, that all may hear and underſtand.

How large a portion ſhall be read at once, is left to the Wiſedome of the Miniſter: But it is convenient, that ordinarily, one Chapter of each Teſtament be read at every meeting; and ſometimes more, where the Chapters be ſhort, or the coherence of matter requireth it.

It is requiſite that all the Canonical Bookes be read over in order, that the People may be better acquainted with the whole body of the Scriptures: And ordinarily, where the reading in either Teſtament endeth on one Lords day, it is to begin the next.

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VVe commend also the more fervent Reading of such Scriptures, as he that readeth shall think best for edification of his hearers; as the Book of Psalms, and such like.

VVhen the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done untill the whole Chapter or Psalme be ended: and regard is alwayes to be had unto the time, that neither preaching or other Ordinances be straitned, or rendred tedious; which Rule is to be observed in all other publick performances.

Beside publick Reading of the holy Scripture, every Person that can read, is to be exhorted to read the Scriptures privately (and all others that cannot read, if not disabled by age or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of Publick Prayer before the Sermon.

AFter Reading of the VVord (and singing of the Psalm) the Minister who is to preach, is to endeavor to get his own and his hearers hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the Grace of God in Jesus Christ, by proceeding to a more full Confession of sin with shame and holy confusion of face; and to call upon the Lord to this effect.

To acknowledge our great sinfulnesse; First, by reason of Origiuall sin, which (besides the guilt that makes us liable to everlasting Damnation) is the seed of all other sins, hath depraved and poysoned all the faculties and powers of soule and body, doth defile our best actions, and (were it not restrained, or our hearts renewed by Grace) would break forth innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of men. And next by reason of actuall sins, our own sins, the sins of Magistrates, of Ministers, and of the whole Nation, unto which we are many wayes accessary. Which sins of ours receive many fearfull aggravations, we having broken all the commandments of the holy, just and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned, and that not onely out of ignorance and infirmity, but also more presumptuously against the light of our minds, checks of our consciences, and motions of his own holy Spirit to the contrary, so that we have no cloak for our sins; Yea, not onely despising the riches of Gods goodnesse, forbearance and long-suffering, but standing out against many invitations and offers of Grace in the Gospel, not endeavouring as we ought, to receive Christ into our hearts by faith, or to walk worthy of him in our lives.

To bewaile our blindnesse of mind, hardnesse of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endeavoring after mortification and newnesse of life, nor after the exercise of godlinesse in the power thereof; and that the best of us have

not

not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory and the good of others, as we ought, and to mourn over such other sins as the Congregation is particularly guilty of; notwithstanding the manifold and great mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own Purposes, Promises, Vows, solemne Covenant; and other special obligations to the contrary.

To acknowledge and confesse, that, as we are convinced of our guilt; so out of a deep sense thereof, we judge our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the Curses of the Law, and heaviest Judgements inflicted upon the most rebellious sinners; and that he might most justly take his Kingdome and Gospel from us, plague us with all sorts of spiritual and temporal judgements in this life, and after cast us into utter darknesse, in the lake that burneth with fire and brimstone, where in weeping and gnashing of teeth for evermore.

Notwithstanding all which, to draw neare to the Throne of Grace, encouraging our selves with hope of a gracious Answer of our Prayers, in the riches and all sufficiency of that only one oblation, the satisfaction and intercession of the Lord Iesus Christ, at the right hand of his Father, and our Father; and in confidence of the exceeding great and precious Promises of mercy and grace in the New Covenant, through the same Mediatour thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid, or bear; and humbly,

bly, and earnestly to supplicate for mercy, in the free and full remission of all our sins, and that only for the bitter sufferings and precious merits of that our only Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost, seal unto us by the same Spirit of Adoption, the full Assurance of our Pardon and Reconciliation, comfort all that mourne in Zion, speak Peace to the wounded and troubled spirit; and binde up the broken hearted: And as for secure and presumptuous sinners, that he would open their eyes, convince their Consciences, and turne them from darknesse unto light, and from the power of Satan unto God, that they also may receive forgivenesse of sin, and an inheritance among them that are sanctified by Faith in Christ Jesus.

With Remission of sins through the blood of Christ, To pray for sanctification by his Spirit: the Mortification of sin dwelling in, and many times tyrannizing over us, the quickning of our dead spirits with the life of God in Christ, grace to fit and enable us for all duties of conversation, and callings towards God and men, strength against temptations, the sanctified use of blessings and crosses, and perseverance in faith, and obedience unto the end.

To pray for the propagation of the Gospel and Kingdom of Christ to all nations, for the conversion of the Jews, the fulnesse of the Gentiles, the fall of Antichrist, and the hastning of the second coming of our Lord; for the deliverance of the destressed Churches abroad from the tyranny of the Antichristian faction, and from the cruel oppressions and blasphemies of the Turk:

Turk: For the blessing of God upon all the Reformed Churches; especially upon the Churches and Kingdome of England, Scotland, *and* Ireland, *now more strictly and religiously united in the solemne Nationall League and Covenant, and for our plantation in the remote parts of the world: more particularly, for that Church and Kingdome whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinance, and the power of Godlinesse; prevent and remove Heresie, Schisme, Profanenesse, Superstition, Security, and unfruitfulnesse under the meanes of Grace, heal all our rents and divisions, and preserve us from breach of our solemne Covenant.*

To pray for all in authority, especially for the Kings Majesty, that God would make him rich in blessings, both in his person and government; establish his Throne in Religion and Righteousnesse, save him from evill Counsell, and make him a blessed and glorious Instrument for the conservation and propagation of the Gospel, for the encouragement and protection of them that do well, the terrour of all that do evill, and the great good of the whole Church, and of all his Kingdomes; for the conversion of the Queen, the religious education of the Prince, and the rest of the Royall seed; for the comforting of the afflicted Queen of Bohemia, sister to our Soveraign, and for the restitution and establishment of the Illustrious Prince Charles. Elector Palatine of the Rhene, to all his Dominions and Dignities; For a blessing upon the High Court of Parliament, (when sitting in any of these Kingdomes respectively) the

Nobility

Nobility, the ſubordinate Judges and Magiſtrates, the Gentry and all the Commonalty; For all Paſtors and Teachers, that God would fill them with his Spirit, make them exemplary holy, ſober, juſt, peaceable, and gracious in their lives; ſound, faithfull and powerfull in their Miniſtry; and follow all their labours with abundance of ſucceſſe and bleſsing; and give unto all his people Paſtours according to his own heart; For the Univerſities, and all Schools, and Religious ſeminaries of Church and Commonwealth, that they may flouriſh more and more in Learning and Piety; For the particular City or Congregation, that God would poure out a bleſsing upon the Miniſtry of the Word, Sacraments and Diſcipline, upon the Civill Government, and all the ſeverall families and perſons therein; For mercy to the afflicted under any inward or outward diſtreſſe; for ſeaſonable weather and fruitfull ſeaſons, as the time may require; for averting the judgements that we either feele or feare, or are liable unto, as Famine, Peſtilence, the Sword, and ſuch like.

And, with confidence of his mercy to his whole Church, and the acceptance of our perſons through the merits and mediation of our great High Prieſt the Lord Jeſus, to profeſſe that it is the deſire of our ſoules to have fellowſhip with God in the reverent and conſcionable uſe of his holy Ordinances; and, to that purpoſe to pray earneſtly for his grace and effectuall aſsiſtance to the ſanctification of his holy Sabbath, the Lords day, in all the duties thereof, publique and private, both to our ſelves, and to all

other

other Congregations of his People, according to the Riches and Excellency of the Gospel this day celebrated and enjoyned.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive as we should, the deep things of God, the mysteries of Iesus Christ, which require a spirituall discerning, To pray that the Lord who teacheth to profit, would graciously please to poure out the Spirit of Grace, together with the outward meanes thereof, causing us to attaine such a measure of the excellency of the knowledge of Christ Iesus our Lord; and in him of the things which belong to our Peace, that we may account all things but as drosse in comparison of him: And that we, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect Communion with him, that where he is we may be also, and enjoy the fulnesse of those joyes and pleasures, which are at his right hand for evermore.

More particularly, that God would in speciall manner furnish his Servant, (now called to dispense the bread of life unto his houshold,) with wisdom, fidelity, zeale and utterance, that he may divide the Word of God aright, to every one his portion in evidence and demonstration of the Spirit and Power; and that the Lord would circumcise the eares and hearts of the Hearers, to hear, love and receive with meeknesse the ingraffed Word, which is able to save their souls, make them as good ground to receive in the good seed of the word, & strengthen them against the temptations of Satan, the cares of the

the World, the hardneſſe of their own hearts, and whatſoever elſe may hinder their profitable and ſaving hearing; that ſo Chriſt may be ſo formed in them, and live in them, that all their thoughts may be brought into captivity, to the obedience of Chriſt, and their hearts eſtabliſhed in every good word and work for ever.

VVe judge this to be a convenient Order, in the ordinary publick Prayers; yet ſo, as the Miniſter may defer, (as in Prudence he ſhall think meet) ſome part of theſe Petitions, till after his Sermon, or offer up to God ſome of the Thankſgivings, hereafter appointed, in his prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the VVord, being the power of God unto ſalvation, and one of the greateſt and moſt excellent VVorks belonging to the Miniſtry of the Goſpel, ſhould be ſo performed, that the VVorkman need not be aſhamed, but may ſave himſelf, and thoſe that heare him.

It is preſuppoſed (according to the Rules for Ordination) that the Miniſter of Chriſt is in ſome good meaſure gifted for ſo weighty a ſervice, by his skill in the Originall Languages, and in ſuch Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole body of Theology, but moſt of all in the holy Scriptures, having his ſenſes and heart exerciſed in them above

common

the common sort of Beleevers, and by the illumination of Gods Spirit, and other gifts of edification, which, (together with reading and studying of the Word) he ought still to seek by Prayer, and an humble heart, resolving to admit and receive any truth not yet attained, when ever God shall make it known unto him. All which he is to make use of, and approve in his private preparations, before he deliver in publique what he hath provided.

Ordinarily, the subject of his Sermon is to be some Text of Scripture, holding forth some principle or head of Religion; or suitable to some speciall occasion emergent; or he may go on in some Chapter, Psalm, or Book of the Scripture, as he shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text it selfe, or context, or some parallel place of generall sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him give a briefe sum of it: if short, a Paraphrase thereof, if need be: in both, looking diligently to the scope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raise from it.

In Analysing and dividing his Text, he is to regard more the order of matter, then of words; and neither to burden the memory of the hearers in the begining, with too many members of Division, nor to trouble their minds with obscure termes of Art.

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In raising Doctrines from the Text, his care ought to be, First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the hearers may discern how God teacheth it from thence: Thirdly, that he chiefly insist upon those Doctrines which are principally intended, and make most for the edification of the hearers.

The Doctrine is to be expressed in plain terms; or if any thing in it need explication, it is to be opened, and the consequence also from the Text cleared. The parallel places of Scripture confirming the Doctrine are rather to be plain and pertinent, then many, and (if need be) somewhat insisted upon, and applyed to the purpose in hand.

The arguments or reasons are to be solid; and, as much as may be, convincing. The illustrations of what kinde soever, ought to be full of light, and such as may convey the truth into the hearers heart with spiritual delight.

If any doubt, obvious from Scripture, Reason or Prejudice of the hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise it is not fit to detain the hearers with propounding or answering vain or wicked cavils, which, as they are endlesse, so the propounding and answering of them doth more hinder then promote edification.

He is not to rest in general Doctrine, although

never ſo much cleared and confirmed, but to bring it home to ſpeciall Uſe, by application to his hearers: Which albeit it prove a work of great difficulty to himſelfe, requiring much prudence, zeale and meditation, and to the naturall and corrupt man, will be very unpleaſant; yet he is to endeavour to performe it in ſuch a manner, that his Auditors may feell the Word of God to be quick and powerfull, and a diſcerner of the thoughts and intents of the heart; and if that any unbeleever or ignorant perſon be preſent, he may have the ſecrets of his heart nade manifeſt, and give glory to God.

In the Uſe of Inſtruction or Information in the knowledge of ſome truth, which is a conſequence from his Doctrines, he may (when convenient) confirme it by a few firme Arguments from the text in hand, and other places of Scripture, or from the nature of that common place of Divinity, whereof that truth is a branch.

In Confutation of falſe Doctrines, he is neither to raiſe an old Hereſie from the grave, nor to mention a blaſphemous Opinion unneceſſarily: But if the People be in danger of an errour, hee is to confute it ſoundly; and endeavour to ſatisfie their judgements and conſciences againſt all objections.

In exhorting to duties, he is, as he ſeeth cauſe, to teach alſo the means that help to the performance of them.

In Dehortation, Reprehenſion, and publique Admonition (which require ſpeciall wiſdome,) let

let him, as there shall be cause, not only discover the nature and greatnesse of the sin, with the misery attending it, but also shew the danger his hearers are in, to be overtaken and surprized by it, together with the remedies and best way to avoid it.

In applying comfort, whether general against all tentations, or particular against some special troubles and terrors, he is carefully to answer such objections, as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some Notes of trial (which is very profitable, especialy when performed by able and experienced Ministers, with circumspection and prudence, and the Signes clearly grounded on the holy Scripture,) whereby the Hearers may be able to examine themselves, whether they have attained those Graces and performed those duties to which he exhorteth, or be guilty of the sinne reprehended, and in danger of the Judgements threatned, or are such to whom the Consolations propounded do belong, that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and strengthned with Comfort, as their condition upon examination shall require.

And, as he needeth not alwayes to prosecute every Doctrine which lies in his text, so is he wisely to make choise of such Uses, as by his residence and conversing with his flock, he findeth most needfull and seasonable: and, amongst

theſe, ſuch as may moſt draw their ſouls to Chriſt, the fountaine of light, holineſſe and comfort.

This Method is not preſcribed as neceſſary for every man, or upon every text; but only recommended, as being found by experience to be very much bleſſed of God, and very helpful for the peoples underſtandings and memories.

But the ſervants of Chriſt, whatever his Method be, is to perform his whole Miniſtry.

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meaneſt may underſtand; delivering the truth, not in the entiſing words of mans wiſedom, but in demonſtration of the Spirit and Power, leſt the Croſſe of Chriſt ſhould be made of none effect; Abſtaining alſo from an unprofitable uſe of unknown tongues, ſtrange phraſes, and cadences of ſounds and words, ſparingly citing ſentences of Eccleſiaſtical, or other humane writers ancient or moderne, be they never ſo elegant.

3. Faithfully, looking at the honour of Chriſt, the converſion, edification and ſalvation of the people, not at his own gain or glory: Keeping nothing back which may promote thoſe holy ends; giving to every one his own portion, and bearing indifferent reſpect unto all, without neglecting the meaneſt, or ſparing the greateſt in their ſins.

4. Viſely, framing all his Doctrines, Exhor-

tations

tations, and especially his Reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each mans Person and Place, and not mixing his own passion or bitterness.

5. Gravely, as becometh the VVord of God, shunning all such gesture, voice and expressions, as may occasion the corruptions of men to despise him and his Ministry.

6. VVith loving affection, that the People may see all coming from his godly zeal, and hearty desire to do them good. And,

7. As taught of God, and perswaded in his own heart, that all that he teacheth is the truth of Christ: and walking before his flock as an example to them in private; earnestly, both in private and publick, recommending his labours to the blessing of God, and watchfully looking to himself and the flock, whereof the Lord hath made him overseer; So shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours, even in his life, and afterward the Crown of glory laid up for him in the world to come.

VVhere there are more Ministers in a congregation then one, and they of different gifts, each may more specially apply himself to Doctrine or Exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after the Sermon.

THe Sermon being ended, the Minister is;

To give thanks for the great love of God, in sending his Sonne Jesus Christ unto us? For the Communication of his holy Spirit; for the light and liberty of the glorious Gospel, and the rich and heavenly blessings revealed therein, as namely, Election, Vocation, Adoption, Justification Sanctification and hope of Glory; For the admirable goodnesse of God in freeing the Land from Antichristian Darkness and Tyranny, and for all other National Deliverances; For the Reformation of Religion; For the Covenant; and for many temporal blessings.

To pray for the Continuance of the Gospel, and all Ordinances thereof, in their purity, power, and liberty.

To turne the cheife and most usefull heads of the Sermon into some few Petitions; and to pray that it may abide in the heart, and bring forth fruit.

To pray for Preparation for death and judgement, and a watching for the coming of our Lord Jesus Christ. To intreat of God the forgivenesse of the iniquities of our holy things, and the acceptation of our spiritual sacrifice, through the merit and mediation of our great High-Priest and Saviour, the Lord Jesus Christ.

And because the Prayer which Christ taught his

his Disciples is not onely a pattern of prayer, but it self a most comprehensive prayer, we recommend it also to be used in the prayers of the Church.

And whereas at the Administration of the Sacraments, the holding publique Fasts and daies of Thanksgiving, and other special occasions, which may afford matter of special Petitions and Thanksgivings; It is requisite to expresse somewhat in our publique Prayers (as at this time, it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament, and Kingdom.) Every Minister herein is to apply himself in his Prayer before, or after his Sermon to those occasions; but for the manner, he is left to his liberty as God shall direct and enable him, in piety and wisdom to discharge his duty.

The Prayer ended, let a Psalm be sung if with conveniency it may be done. After which (unlesse some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismisse the Congregation with a solemne blessing.

The Administration
Of The
SACRAMENTS:
And first of
BAPTISM.

BAPTISME, As it is not unnecessarily to be delayed, so is not to be administred in any case by any private person; but by a Minister of Christ, called to be the Steward of the mysteries of God.

Nor is to be administred in private places, or privately, but in the place of publick Worship and in the face of the Congregation, where the People may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Childe to be baptized, after notice given to the Minister the day before, is to be presented by the Father, (or in case of his necessary absence,) by some Christian friend in his place, professing his earnest desire that the Childe may be baptized.

Before Baptisme, the Minister is to use some Words

VVords of instruction, touching the Institution, Nature, Use, and ends of this Sacrament: Shewing.

That it is instituted by our Lord Jesus Christ; That it is a Seale of the Covenant of grace, of our ingraffing into Christ, and of our Union with him, of Remission of sins, Regeneration, Adoption, and Life eternal: Shall the Water in Baptisme representeth and signifieth, both the blood of Christ, which taketh away all guilt of sinne, originall and actual, and the sanctifying vertue of the Spirit of Christ, against the dominion of sinne, and the Corruption of our sinfull nature: That Baptizing, or Sprinkling and washing with water, signifieth the cleansing from sinne by the Blood, and for the Merit of Christ, together with the Mortification of sin, and rising from sin to newnesse of life, by vertue of the Death & Resurrection of Christ; That the Promise is made to Beleevers and their seed, and that the seed and posterity of the faithfull, born within the Church, have by their birth, interest in the covenant, and right to the Seale of it, and to the outward Priviledges of the Church under the Gospel, no lesse then the children of Abraham *in the time of the Old Testament; the Covenant of Grace, for substance being the same; and the Grace of God, and the Consolation of Beleevers, more plentifull then before: That the Sonne of God admitted little children into his Presence, embracing and blessing them, saying, For of such is the Kingdome of God; That children by Baptisme are solemnly received into the bosome of the visible Church, di-*

ſtinguiſhed from the world, and them that are without, and united with beleevers, and that all who are baptized in the Name of Chriſt, do renounce, and by their Baptiſme are bound to fight againſt the Devil, the World, and the Fleſh. That they are Chriſtians and ſederally holy before Baptiſme, and therefore are they baptized. That the inward grace and vertue of Baptiſme is not tied to that very moment of time wherein it is adminiſtred, and that the fruit and power thereof, reacheth to the whole courſe of our life; and that outward Baptiſme is not ſo neceſſary, that through the want thereof the Infant is in danger of damnation, or the Parents guilty, if they do not contemni or neglect the Ordinance of Chriſt, when and where it may be had.

In theſe or the like inſtructions, the Miniſter is to uſe his own liberty, and godly VViſedome, as the ignorance or Errours in the Doctrine of Baptiſme, and the Edification of the people ſhall require.

He is alſo to admoniſh all that are preſent.

To look back to their Baptiſme: to repent of their ſins againſt their Covenant with God, to ſtirre up their faith, to improve and make the right uſe of their Baptiſme; and of the Covenant ſealed thereby betwixt God and their ſouls.

He is to exhort the Parent,

To conſider the great mercy of God to him and his child; To bring up the childe in the knowledge of the grounds of the Chriſtian Religion, and

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in the nurture and admonition of the Lord, and to let him know the danger of Gods wrath to himſelf, and childe, if he be negligent: Requiring his ſolemn Promiſe for the performance of his duty.

This being done, Prayer is alſo to be joyned with the Word of Inſtitution, for ſanctifying the water to this ſpiritual uſe, and the Miniſter is to pray to this or the like effect;

That the Lord, who hath not left us as ſtrangers without the Covenant of Promiſe, but called us to the Priviledges of his Ordinances, would graciouſly vouchſafe to ſanctifie and bleſſe his own Ordinance of Baptiſme at this time: That he would joyn the inward Baptiſme of his Spirit with the outward Baptiſm of Water; make this Baptiſm to the Infant a Seal of Adoption, Remiſsion of Sin, Regeneration and eternal life, and of all other Promiſes of the Covenant of Grace: That the childe may be planted into the likeneſſe of the Death and Reſurrection of Chriſt, and that the body of Sin being deſtroyed in him, he may ſerve God in newneſſe of life all his dayes.

Then the Miniſter is to demand the Name of the Childe, which being told him, he is to ſay, (calling the Childe by his Name)

I baptize thee in the Name of the Father, of the Son, and of the Holy Ghoſt.

As he pronounceth theſe words, he is to baptiſe the childe with water: which for the manner of doing it, is not only lawfull, but ſufficient

and moſt expedient to be, by powering or ſprinkling of the water on the face of the child, without adding any other ceremony,

This done, he is to give thanks and pray, to this or the like purpoſe;

Acknowledging with all Thankfulneſſe that the Lord is true and faithfull in keeping Covenant and mercy; That he is good and gracious, not only in that he numbreth us among his Saints, but is pleaſed alſo to beſtow upon our children this ſingular token and badge of his love in Chriſt: That in his truth and ſpeciall providence, he daily bringeth ſome into the boſome of his Church, to be partakers of his inestimable benefits, purchaſed by the blood of his deare Sonne, for the continuance and increaſe of his Church.

And praying, that the Lord would ſtill continue, and daily confirm more and more this his unſpeakable favour: That he would receive the Infant now baptized, and ſolemnly entred into the houſhould of faith, into his fatherly tuition and defence, and remember him with the favour that he ſheweth to his people, That if he ſhall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleaſed to receive him up into glory; and if he live and attain the years of diſcretion, that the Lord would ſo teach him by his Word and Spirit, and make his Baptiſme effectual to him, and ſo uphold him by his divine power and grace, that by Faith he may prevail againſt the Devil, the World and the Fleſh, till in the end he obtain a full and finall victory, and ſo be kept by the power of God through

Faith

Faith unto salvation through Jesus Christ our Lord.

Of the Celebration, of the Communion or Sacrament of the Lords Supper.

THe Communion, or Supper of the Lord is frequently to be Celebrated: But how often, may be considered and determined by the Ministers and other Church governours of each Congregation, as they shall finde most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The ignorant and the scandalous are not fit to receive the Sacrament of the Lords Supper.

VVhere this Sacrament cannot with conveniency be frequently administred, it is requisite that publike warning be given the Sabbath day before the administration thereof; and that either then, or on some day of that week, something concerning that Ordinance, and the due Prepation thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in publique and private all may come better prepared to that heavenly Feast.

VVhen the day is come for Administration, the Minister having ended his Sermon and Prayer shall make a short exhortation;

Expreſſing the ineſtimable benefit we have by this Sacrament; together with the ends and uſe thereof, ſetting forth the great neceſſity of having our comforts and ſtrength renewed thereby, in this our Pilgrimage and warfare. How neceſſary it is that we come unto it with knowledge, Faith, Repentance, Love, and with hungring and thirſting ſouls after Chriſt and his benefits: How great the danger to eat and drink unworthily.

Next, he is in the name of Chriſt on the on part, to warn all ſuch as are Ignorant, Scandalous, Profane, or that live in any ſin or offence againſt their knowledge or conſcience, that they preſume not to come to that holy Table, ſhewing them, that he that eateth and drinketh unworthily, eateth and drinketh judgement unto himſelfe; and on the other part, he is in eſpeciall manner to invite and encourage all that labour under the ſenſe of the burden of their ſins, and feare of wrath, and deſire to reach out unto a greater Progreſſe in grace, then yet they can attaine unto, to come to the Lords Table; aſſuring them in the ſame name, of eaſe, refreſhing and ſtrength to their weake and wearied ſouls.

After this Exhortation, Warning and invitation the Table being before decently covered, and ſo conveniently placed, that the Communicants may orderly ſit about it, or at it; The Miniſter is to begin the action with ſanctifying and bleſſing the elements of Bread and Wine ſet before him (the Bread in comely and convenient veſſels, ſo prepared, that being broken by him and

and given, it may be distributed amongst the Communicants: The wine also in large Cups ;) having first in a few words shewed: That those elements otherwise common, are now set apart and sanctified to this holy use, by the word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle *Paul* to the *Corinthians*. ch. 11 ver. 23. *I have received of the Lord* &c. to the 27. vers. which the Minister may when he seeth requisite, explaine and apply.

Let the prayer, Thanksgiving, or Blessing of the Bread and Wine be to this effect.

With humble and hearty acknowledgement of the greatnesse of our misery; from which neither man nor Angel was able to deliver us: and of our great unworthinesse of the least of all Gods mercies, to give thanks to God for all his benefits, and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lords Jesus Christ the Sonne of God, by which we are delivered; and for all meanes of Grace, the words and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us, which notwithstanding the denial of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To professe that there is no other name under heaven, by which we can be saved, but the name of Jesus Christ, by whom alone we receive liberty

and

and life, have acceſſe to the throne of Grace, are admitted to eat and drink at his own Table, and are ſealed up by his Spirit to an aſſurance of happineſſe and everlaſting life.

Earneſtly pray to God the father of all mercies, and God of all Conſolation, to vouchſafe his gracious preſence, and the effectual working of his ſpirit in us, and ſo to ſanctifie theſe Elements both of Bread and Wine, and to bleſſe his own Ordinance, that we may receive by Faith the Body and Blood of Jeſus Chriſt crucified for us, and ſo to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himſelf for us.

All which he is to endeavour to perform with ſuitable affections anſwerable to ſuch an holy action, and to ſtir up the like in the people.

The Elements being now ſanctified by the Word and prayer, the Miniſter being at the Table is to take the bread in his hand, and ſay in theſe expreſſions: (or other the like, uſed by Chriſt or his Apoſtle upon this occaſion.

According to the holy inſtitution, command and example of our Bleſſed Saviour Jeſus Chriſt, I take this bread, and having given thanks, I Break it and give it unto you. (There the Miniſter, who is alſo himſelf to communicate, is to break the Bread, and give it to the Communicants:) *Take yee, eat yee, this is the body of Chriſt which is broken for you, do this in remembrance of him.*

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In like manner the Minister is to take the Cup, and say in these expressions (or other the like, used by Christ or the Apostle upon the same occasion;)

According to the Institution, command, and example of our Lord Jesus Christ, I take this Cup, and give it unto you, (Here he giveth it unto the Communicants:) *This Cup is the New Testament in the blood of Christ, which is shed for the remission of the sins of many: Drink yee all of it.*

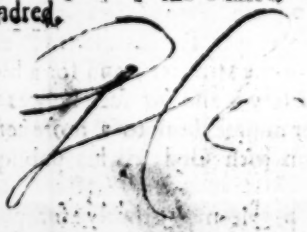
After all have communicated, the Minister may in a few words put them in minde

Of the grace of God in Jesus Christ held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn thanks to God.

For his rich mercy, and invaluable goodnesse vouchsafed to them in that Sacrament, and to intreat for pardon for the effects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, as becometh those who have received so great pledges of salvation.

The collection for the poore is so to be ordered, that no part of the publick Worship be thereby hindred.



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Of the Sanctification of the Lords Day.

THe Lords Day ought to be ſo remembred beforehand, as that all worldly buſineſſe of our ordinary callings may be ſo ordered, and ſo timely and ſeaſonably laid aſide, as they may not be impediments to the due ſanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publique and private, as being the Chriſtian Sabbath. To which end it is requiſite, that there be an holy ceſſation, or reſting all the Day, from all unneceſſary labours, and an abſtaining not only from all ſports and paſtimes, but alſo from all worldly words and thoughts.

That the Diet on that Day be ſo ordered, as that neither Servants be unneceſſarily detained from the publique worſhip of God, nor any other Perſons hindered from the ſanctifying that Day.

That there be private Preparation of every perſon or family by prayer for themſelves, and for Gods aſſiſtance of the Miniſter, and for a bleſſing upon his Miniſtery, and by ſuch holy exerciſes, as may further diſpoſe them to a more comfortable Communion with God in his publique Ordinances.

That all the people meet timely for publique worſhip, that the whole Congregation may be

be present at the beginning, and with one heart solemnly joyn together in all parts of the publique worship; and not depart till after the blessing.

That what time is vacant, between or after the solemn meeting of the Congregation in publique, be spent in Reading, Meditation, Repetition of Sermons, (especially by calling their families to an account of what they have heard,) and Catechizing of them, holy conferences, Prayer for a blessing upon the publique Ordinances, singing of Psalmes, visiting the sick, relieving the poore, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

The Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankinde, and of publike interest in every Common wealth, yet because such as marry are to marry in the Lord, and have speciall need of Instruction, Direction, and exhortation, from the word of God at their entring into such a new condition; and of the blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawfull Minister of the Word that he may accordingly counsel them, and pray for a blessing upon them.

Mar-

Marriage is to be betwixt one man and one woman only; and they, such as are within the degrees of Consanguinity or Affinity prohibited by the Word of God. And the parties are to be of yeares of discretion, fit to make their own choice, or upon good grounds to give their mutual consent.

Before the solemnizing of Marriage between any Persons, their purpose of Marriage shall be published by the Minister three several Sabbath-days in the Congregation, at the place or places of their most usual and constant abode respectively. And of this publication, the Minister, who is to joyne them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that Publication of such their purpose (if the Parties be under age) the consent of the Parents, or others under whose power they are, (in case the Parents be dead) is to be made known to the Church Officers of that Congregation to be Recorded.

The like is to be observed in the proceedings of all others, although of age, whose Parents are living, for their first Marriage. And in after Marriages of either of those parties, they shall be exhorted not to contract Marriage, without first acquainting their Parents with it, (if with conveniency it may be done) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their

own

own consent without just cause.

After the purpose or contract of Marriage hath been thus published, the Marriage is not to be long deferred. Therefore the Minister, having had convenient warning, and nothing being objected to hinder it, is publikely to solemnize it in the place appointed by Authority for publick Worship, before a competent number of credible witnesses, at some convenient houre of the day, at any time of the yeare, except on a day of publick Humiliation, and we advise that it be not on the Lords day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them to this effect:

Acknowledging our sins, whereby we have made our selves less then the least of all the mercies of God and provok'd him to imbitter all our comforts earnestly in the Name of Christ to intreat the Lord (whose presence and favour is the happinesse of every condition, and sweetens every Relation,) to be their portion, to own and accept them in Christ, who are now to be joyned in the Honourable Estate of Marriage, the Covenant of their God. And that as he hath brought them together by his providence, he would sanctifie them by his Spirit, giving them a new frame of heart, fit for their new estate; enriching them with all Graces, whereby they may performe the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition as becometh Christians.

The prayer being ended, it is convenient that the

the Minister do briefly declare unto them out of the Scripture.

The Institution, Use and Ends of Marriage, with the Conjugal duties, which in all faithfulnesse they are to perform each to other, exhorting them to study the holy Word of God, that they may learne to live by faith, and to be content in the midst of all Marriage cares and troubles sanctifying Gods name in a thankefull, sober, and holy use of all Conjugal comforts, praying much with and for one another, watching over, and provoking each other to love and good workes, and to live together as the heirs of the Grace of life.

After solemne charging of the persons to be married before that great God, who searcheth all hearts, and to whom they must give a strict account at the last Day, that if either of them know any cause by precontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it: The Minister (if no impediment be acknowledged) shall cause, first, the man to take the woman by the right hand, saying these words.

I. N. do take thee N. to be my married Wife, and do, in the presence of God, and before this Congregation, promise and covenant to be a loving and faithfull Husband unto thee, untill God shall separate us by death.

Then the woman shall take the man by his right hand, and say these words.

I. N.

I. N. do take thee N. to be my married husband, and I do in the presence of God, and before this Congregation, promise and covenant to be a loving faithful, and obedient Wife unto thee, until God shall separate us by death.

Then without any further Ceremony the Minister shall in the face of the Congregation, pronounce them to be Husband and Wife, according to God Ordinance, and so conclude the action with prayer to this effect.

That the Lord would be pleased to accompany his own Ordinance with his blessing, besetching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruit of marriage, to the praise of his abundant mercy, in and through Christ Jesus.

A Register is to be carefully kept, wherein the Names of the parties so married, with the time of their marriage, are forthwith to be fairly Recorded in a Book provided for that purpose, for the perusall of all whom it may concern.

Concerning Visitation of the Sick.

IT is the duty of the Minister, not onely to teach the people committed to his charge, in publique, but privately, and particularly to admonish, exhort, reprove and comfort them, upon all seasonable occasions, so farre as his time, strength

strength, and personall safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to conferre with their Minister about the estate of their soules: and in times of sickneſſe to desire his advice and help, timely and seasonably before their strength and understanding faile them.

Times of sickneſſe and affliction, are special opportunities put into his hand by God, to minister a word in season to weary soules: because then the Consciences of men are, or should be more awakened, to bethink themselves of their spiritual estates for Eternity; and Satan also takes advantage then, to load them more with sore and heavy temptations. Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderneſſe and love, to administer some spirituall good to his soule, to this effect:

He may, from the consideration of the present sickneſſe; instruct him out of Scripture, that diseases come not by chance or by distempers of body onely, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for tryall and exercises of his graces, or for other special and excellent ends, all his sufferings shall turne to his profit, and work together for his good, if he sincerely labor to make a sanctified use of Gods

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visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediatour of it, and concerning remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation, that is upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appeare that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them, of the filth and pollution which the soule contracts, by them and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience and rowze him out of a stupid and secure condition, to apprehend the justice and wrath of God, before whom none can stand, but he that being lost in himselfe, layeth hold upon Christ by Faith.

If

If he have endeavoured to walk in the wayes of holineſſe, and to ſerve God in uprightneſſe, although not without many failings and infirmities; or if his ſpirit be broken with the ſenſe of ſin, or caſt down thorow want of the ſenſe of Gods favour, then it will be fit to raiſe him up, by ſetting before him the freeneſſe and fulneſſe of Gods grace, the ſufficiency of righteouſneſſe in Chriſt, the gracious offers in the Goſpel, that all who repent and beleeve with all their heart in Gods mercy through Chriſt, renouncing their own Righteouſneſſe, ſhall have life and ſalvation in him.

It may be alſo uſeful to ſhew him, that death hath in it no Spiritual evill to be feared by thoſe that are in Chriſt, becauſe ſin, the ſting of death, is taken away by Chriſt, who hath delivered all that are his from the bondage of the feare of death, triumphed over the grave, given us victory, is himſelfe entred into glory, to prepare a place for his people: So that neither life nor death ſhall be able to ſeparate them from Gods love in Chriſt, in whom ſuch are ſuch, though now they muſt be laid in the duſt, to obtaine a joyfull and glorious Reſurrection to eternal life.

Advice alſo may be given, as to beware of an ill grounded perſwaſion on mercy, or on the goodneſſe of his condition for Heaven, ſo to diſclaime all merit in himſelf, and to caſt himſelf wholly upon God for mercy in the ſole Merits and Mediation of Jeſus Chriſt, who hath engaged himſelfe

selfe never to cast off them, who in truth and sincerity come unto him. Care also must be taken, that the sick person be not cast down into despair by such a severe representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his Merit, for a door of hope to every penitent beleever.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindred, the Minister, if desired, shall pray with him, and for him to this effect;

Confessing and bewailing of sinne Originall and Actuall, the miserable condition of all by nature, as being children of Wrath, and under the Curse, acknowledging that all Diseases, Sicknesse, Death, and Hell it selfe, are the proper issues and effects thereof: Imploring Gods mercy for the sick person through the blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveale Jesus Christ to his soule for Righteousnesse and Life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to work in him comfortable evidence of his love, to arme him against temptations, to take off his heart from the world, to sanctifie his present visitations, to furnish him with patience and strength to bear it, and to give him perseverance in faith to the end.

That if God shall please to adde to his dayes, he would vouchsafe to blesse and sanctifie all meanes of

his Recovery to remove the disease, renew his strength, and enable him to walk worthy of God, by a faithful remembrance, and diligent observing of such vowes and promises of holinesse and obedience, as men are apt to make in times of sicknesse, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his daies by the present Visitation, he may finde such evidence of the pardon of his sins, of his interest in Christ, & eternal life by Christ, as may cause his inward man to be renewed while his outward man decayeth; that hee may behold death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his faith, the salvation of his soul, through the only merits and intercession of the Lord Jesus Christ, our alone Saviour and All-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgivenesse at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their owne mortality, to returne to the Lord and make peace with him; in health to prepare for sicknesse, death, and judgement, and all the dayes of their appointed time, so to wait

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untill their change come, that when Christ, who is our life shall appeare, they may appeare with him in glory.

Concerning Burial of the dead.

WHen any Person departeth this life, let the dead body, upon the day of Burial, be decently attended from the house to the house appointed for publick Burial, and there immediately interred without any ceremony.

And because the customes of kneeling down and praying by, or towards the dead corps, and other such usages in the place where it lies, before it be carried to Burial, are superstitious: and for that, praying, reading, and singing both in going to, and at the grave have been grosly abused, are no way beneficial to the dead, and have proved many waies hurtfull to the living, therefore let all such things be laid aside.

Howbeit we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for publick Burial, do apply themselves to meditations and conferences suitable to the occasion; and that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civil respects or differences at the Burial, suitable to the rank and condition of the Party deceased whiles he was living.

Concerning Publique Solemn Fasting.

WHen some great and notable Judgements are either inflicted upon a People, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also, when some special blessing is to be sought and obtained, Publique solemn Fasting (which is to continue the whole Day) is a Duty that God expecteth from the Nation, or People.

A Religious Fast requires totall abstinence, not only from all food (unlesse bodily weakenesse do manifestly disable from holding out till the Fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint;) but also from all wordly labour, discourses and thoughts, and from all bodily delights, (although at other times lawful) rich apparel, ornaments and such like, during the Fast, and much more from what ever is, in the nature, or use, scandalous or offensive; as, garish attire, lascivious habits and gestures, and other vanities of either sex, which we recommend to all Ministers in their places, diligently and zealously to reprove, as at other times, so especially at a Fast, without respect of persons, as there shall be occasion.

Before the publique meeting, each Family and Person apart, are privately to use all Religious care, to prepare their hearts to such a solemn work, and to be early at the Congregation.

So large a portion of the Day, as covenient-

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ly may be, is to be spent in publique Reading, and Preaching of the Word, with singing of Psalmes fit to quicken affections suitable to such a Duty; but especially in Prayer to this or the like effect.

Giving glory to the great Majesty of God, the Creatour Preserver and supreme Ruler of all the World, the better to affect us thereby with a holy reverence and awe of Him. Acknowledging his manifold, great and tender mercies especially to the Church and Nation, the more effectually to soften and abase our hearts before him. Humbly confessing of sins of all sort, with their several aggravations: Justifying Gods righteous Judgements, as being farre lesse then our sins do deserve; yet humbly and earnestly imploring his mercy and grace for our selves, this Church and Nation, for our King and all in Authority, and for all others for whom we are bound to pray. (according as the present exigents requireth) with more speciall importunity and enlargement then at other times). Applying by faith the promises and Goodnesse of God, for Pardon, Help and Deliverance from the evils felt, feared, or deserved, and for obtaining the blessings which we need and expect together with a giving up of our selves wholly and for ever unto the Lord.

In all these, the Ministers, who are the mouths of their People unto God, ought so to speak from their hearts upon serious, and through premeditation of them, that both themselves and their People may be much affected, and even melted thereby: especially with sorrow for their sinnes,

that it may be indeed a day of deep Humiliation and afflicting of the soul.

Special choice is to be made of such Scriptures to be read, and of such texts for preaching, as may best work the hearts of the hearers to the special businesse of the day, and most dispose them to Humiliation and Repentance; insisting most on those particulars, which each Ministers observation and experience tels him are most conducing to the Edification and Reformation of that Congregation to which he preacheth.

Before the close of the publick duties, the Minister is in his owne and the peoples name, to ingage his and their hearts to be the Lords, with professed purpose and resolution to reform whatever is amisse among them, and more particularly such sins as they have been more remarkably guilty of; and to draw nearer unto God, and to walke more closely and faithfully with him in new obedience then ever before.

He is also to admonish the people with all importunity, that the work of that day doth not end with the publick duties of it, but that they are so to improve the remainder of the day and of their whole life, in re-inforcing upon themselves and their families in private, all those godly affections and resolutions which they professed in publick, as that they may be settled in their hearts for ever, and themselves may more sensibly finde that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of Grace, in pardoning of sin;

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in removing of judgements, in averting or preventing of plagues, and in conferring of blessings, suitable to the conditions and prayers of his People by Jesus Christ.

Beside solemn and general Fasts enjoyned by authority, we judge that at other times Congregations may keep Daies of Fasting, as divine Providence shall administer unto them special occasions. And also that Families may do the same, so it be not on Daies wherein the Congregation to which they do belong is to meet for Fasting, or other publick duties of Worship.

Concerning the Observation of the Daies of Publick Thanksgiving.

WHen any such Day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The Day being come, and the Congregation (after private Preparations) being assembled, the Minister is to begin with a word of Exhortation to stir up the People to this duty for which they are met, and with a short prayer for Gods assistance and blessing, (as at other Conventions for publick Worship, according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because singing of Psalms is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalms be sung for that purpose, before or after the reading some portion of the Word, suitable to the present businesse.

Then let the Minister who is to preach, proceed to further exhortation and prayer before his Sermon, with special reference to the present work: after which let him preach upon some text of Scripture pertinent to the occasion.

The Sermon ended, let him only pray, as at other times after preaching is directed, with remembrance of the necessities of the Church, King, and State (if before the Sermon they were omitted) but enlarge himself in pious and solemn Thanksgiving for former mercies and deliverances, but more especially for that which at the present calls them together to give thanks; with humble Petition for the continuance and renewing of Gods wonted mercies, as need shall be, and for sanctifying grace to make a right use thereof. And so having sung another Psalme suitable to the mercy, let him dismisse the Congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the Minister (before their dismission) is solemnly to admonish them, to beware of all excesse and riot, tending to gluttony or drunkennesse, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnall but spiri-

spirituall, which may make Gods Praise to be glorious, and themselves humble and sober; and that both their feeding and rejoycing may render them more cheerfull, and inlarged further to celebrate his Praises in the midst of the Congregation when they return unto it, in the remaining part of that day.

When the Congregation shall be again assembled, the like course in praying, reading, preaching, singing of Psalmes, and offering up of more Praise and Thanksgiving, that is before directed for the morning, is to be renewed and continued so farre as the time will give leave.

At one or both of the Publique meetings that day, a Collection is to be made for the poore, (and in the like manner upon the day of Publique Humiliation) that their loyns may blesse us, and rejoyce the more with us. And the People are to be exhorted, at the end of the latter meeting, to spend the residue of that day in holy duties, and testifications of Christian love and charity one towards another, and of rejoycing more and more in the Lord: as becometh those who make the joy of the Lord their strength.

Of singing of Psalmes.

IT is the duty of Christians to praise God publiquely by singing of Psalmes together in the Congregation, and also privately in the Family.

In singing of Psalmes, the voice is to be tuneable and gravely ordered: But the chief care must be, to sing with understanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyn herein, every one that can read is to have a Psalm-book, and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other Ruling officers, do read the Psalm, line by line before the singing thereof.

An Appendix touching Daies and Places for Publick worship.

THere is no Day commanded in Scripture to be kept holy under the Gospel, but the Lords Day, which is the Christian Sabbath.

Festival dayes, vulgarly called Holy-daies, having no warrant in the VVord of God, are not to be continued.

Nevertheless, it is lawfull and necessary, upon special emergent occations, to separate a day or days for publick Fasting or Thanksgiving, as the several eminent and extraordinary dispensations of Gods Providence shall administer cause and opportunity to his People.

As no place is capable of any holinesse under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawful or inconvenient, for Christians to meet together therein for the publick VVorship of God. And therefore we hold it requisite that the places of publick assembling for VVorship among us, should be continued and imployed to that use.

FINIS.

To the Right Honorable

The Lords and Commons

Assembled in *Parliament*;

The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at *Westminster*, Concerning

Church-Government.

The Preface.

JEsus Christ, upon whose shoulders the Government is, whose name is called Wonderful, Counsellour, the Mighty God, the Everlasting Father, the Prince of Peace, of the encrease of whose Government and Peace there shall be no end, who sits upon the Throne of *David*, and upon his Kingdome to order it, and to establish it with Judgment, and Justice, from henceforth even for ever, having all power given unto him in Heaven and in Earth by the Father, who raised him from the dead, and set him on his own Right hand, far above all Principalities, and Power, and Might,

Mat 28.4,18, 19,20. Eph.1.20,21, 22,23. compared with Eph. 4. 8, 11. and Psal.68.18.

Might and Dominion and every Name that is named, not only in this World but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the Church, which is his Body, the fulnesse of him that filleth all in all: He being ascended up farre above all Heavens, that he might fill all things, received gifts of his Church, and gave offices necessary for edification of his Church, and perfecting of his Saints.

Of the Church.

THere is one General Church visible, held forth in the New Testament. 1 *Cor.* 12. 12, 13, 28. together with the rest of the chapter.

The Ministry, Oracles and Ordinances of the New Testament, are given by Jesus Christ to the General Church visible, for the gathering and perfecting of it in this life until his second coming. 1 *Cor.* 12 28. *Eph* 4. 4 5. compared with *ver.* 10. 11, 12, 13, 15, 16 of the same Chapter.

Particular visible Churches, Members of the General Church, are also held forth in the New Testament. *Gal.* 1. 21, 22. *Rev.* 1. 4, 20. and *Rev.* 2. 1. Particular Churches in the primitive times were made up of visible Saints. *viz.* Of such as being of age, professed faith in Christ and obedience unto Christ; according to the Rule of Faith and Life taught by Christ and his Apostles; And of their children. *Acts* 2 38, 41. *Acts* 2. *ver.* last; compared with *Acts* 5. 14. 1 *Cor.* 1. 2. compared with 2 *Cor* 9. 13. *Acts* 2 39. 1 *Cor.* 7. 14. *Rom.* 11. 16. and so forward. *Mark* 10. 14. com-

compared with *Matth.* 19. ver. 13, 14. *Luke* 18. ver. 15, 16.

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his Church, and the perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church-governours and Deacons.

Pastors.

THe Pastor is an ordinary and perpetuall Officer in the Church *Jer.* 3 15, 16. 17 Prophecying of the time of the Gospel. 1 *Pet.* 5. 2, 3, 4. *Eph.* 4. 11, 12, 13.

First, It belongs to his office;

To pray for and with his flock, as the mouth of the People unto God *Acts* 6. 2, 3, 4. *and* 20. 36. Where Preaching and Prayer are joyned as several parts of the same Office. *Jam.* 5. 14, 15. The Office of the Elder, that is the Pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to perform this in the publike execution of his Office as a part thereof. 1 *Cor.* 15. 16

To read the Scripture publickly; For the proof of which;

1. That the Priests and Levites in the Jewish Church were trusted with the publick reading of the Word, as is proved. *Deut.* 31. 9, 10, 11. *Nehem.* 8. 1, 2, and 13.

2. That

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispence the Word as well as other Ordinances, as the Priests and Levites had under the Law proved, *Isa.*66.21. *Matth.*23.34. Where our Saviour entituleth the Officers of the New Testament, whom he will send forth by the same names of the Teachers of the Old.

Which Propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publick reading of the Scriptures belongeth to the Pastors office.

To feed the flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort, 1 *Tim.* 3.2. 2 *Tim.*3.16 17. *Tit.*1.9.

To Catechise, which is a plain laying down the principles of the Oracles of God, *Hebr.*5. *ver.*12. or of the doctrine of Christ, and is a part of preaching.

To dispence other divine Mysteries, 1 *Cor.*4.1,2.

To administer the Sacraments, *Mat.*18.19,20. *Mark* 16.15, 16. 1 *Cor.*11.23,24,25. compared with 1 *Cor.*10.16.

To blesse the people from God, *Numb* 6.23,24, 25,26. compared with *Rev* 14.5. (where the same blessings and persons from whom they come are expressly mentioned.) *Isa.*66.21 here under the names of Priests and Levites, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by Office to blesse the people, *Deut.*10.8. 2 *Cor.*13,14. *Eph.*1,2.

To

To take care of the poor, *Act.* 11.30. and 4.34, 35.36,37 & 6 2,3,4. 1 *Cor.* 16.2,3 . *Gal* 2.9,10. And he hath also a ruling power over the Flock as a Pastor, 1 *Tim.* 5.17. *Acts* 20 17. and 28 1 *Thes.* 5.12. *Heb.* 13.7,17.

Teacher or Doctor.

THe Scripture doth hold out the Name and Title of a Teacher, as well as of the Pastor, 1 *Cor.* 12 28. *Eph.* 4.11.

Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercises according to these gifts in the Ministry of the VVord, *Rom.* 12.6,7 8. 1 *Cor.* 12.1,4,5,6,7. Though these different gifts may meet in, and accordingly be exercised by one and the same Minister, 1 *Cor.* 14.3. 2 *Tim.* 4. 2. *Tit.* 1.9. yet where there be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts in which each of them doth excel, *Rom.* 12.6,7 8. 1 *Pet.* 4.10,11. And he that doth more excel in exposition of Scripture, in teaching sound doctrine, and in convincing gain-sayers, then he doth in application, and is accordingly employed therein, may be called a Teacher or Doctor, (the place alledged by the Notation of the word doth prove the Proposition; Nevertheless, where is but one Minister in a particular Congregation, he is to perform, so far as he is able, the

the whole work of the Miniſtry, as appeareth in 2 *Tim.* 4.2. *Tit.* 1.9. before alledged. 1 *Tim.* 6.2.

A Teacher or Doctor is of moſt excellent uſe in Schools and Univerſities, as of old in the Schools of the Prophets, and at *Jeruſalem*, where *Gamaliel* and others taught as Doctors.

Other Church-Governours.

AS there were in the Jewiſh Church Elders of the People, joyned with the Prieſts and Levites in the Government of the Church, (as appeareth in 2 *Chron.* 19 8, 9, 10.) So Chriſt, who hath inſtituted a Government, and Governours Eccleſiaſticall in the Church, hath furniſhed ſome in his Church, beſide the Miniſters of the Word with gifts for Government, and with commiſſion to execute the ſame when called thereunto, who are to joyn with the Miniſter in the Government of the Church, *Rom.* 12 7, 8 1 *Cor.* 12.28. which Officers reformed Churches commonly call Elders.

Deacons.

THe Scripture doth hold out Deacons as diſtinct Officers in the Church, *Phil* 1 1. 1 *Tim.* 3. 8 whoſe Office is perpetual 1 *Tim.* 3. 8. to *verſe* 15 *Acts* 6. 1 2, 3, 4 To whoſe office it belongs not to preach the Word or adminiſter the Sacraments, but to take ſpecial care in diſtributing to the neceſſities of the poor, *Acts* 6. 1, 2, 3, 4. and the verſes following.

Of

Of particular Congregations.

IT is lawfull and expedient that there be fixed Congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publike Worship When Beleevers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutuall duties, 1 *Cor.* 14. 26. *Let all things be done unto edifying, and verses* 33. 40.

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, because they who dwell together, being bound to all kind of Moral duties one to another, have the better opportunity thereby to discharge them, which morality is perpetual, for Christ came not to destroy the Law, but to fulfill it. *Deut.* 15. 7. 11. *Matth* 22. 39. *Matth* 5. 17.

Secondly, the Communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral duties without respect of persons, 1 *Cor.* 14. 26. *Let all things be done unto edifying*, Heb 10. 24, 25. *James* 2 1. 2.

Thirdly, the Pastor and People must so nearly cohabite together, as that they may mutually perform their duties each to other with most conveniency.

In

In this company some must be set apart to beare Office.

Of the Officers of a particular Congregation.

FOr Officers in a single Congregation, there ought to be one at the least, both to labour in the VVord and Doctrine, and to rule, *Pro.*29. 18. 1 *Tim.*5.17. *Heb.*13.7.

It is also requisite that there should be others to joyn in Government, 1 *Cor.*12.28.

And likewise it is requisite, that there should be others to take special care for the relief of the poore, *Acts* 6.2,3.

The number of each of which is to be proportioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well-ordering of the affairs of that Congregation, each according to his office.

It is most expedient that in these meetings, one, whose office is to labour in the VVord and Doctrine, do moderate in their proceedings, 1 *Tim.*5.17.

Of the Ordinance of a particular Congregation.

THe Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalmes, 1 *Tim.*2.1. 1 *Cor.*14 15, 16. The VVord read (although there follow no immediate explication of what is read) the Word expounded and applyed, Catechizing, the Sacraments admini-

administred Collection made for the poor, dismissing the People with a blessing.

Of Church Government, and the several sorts of Assemblies for the same.

CHrist hath instituted a Government, and Governours Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the keyes from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of Government, and with Commission to execute the same when called thereunto.

It is lawfull and agreeable to the VVord of God, that the Church be governed by several sorts of Assemblies, which are congregational, Classical, and Synodical.

Of the Power in common of all these Assemblies.

IT is lawful and agreeable to the VVord of God, that the several Assemblies before mentioned, have power to convent and call before them any Person within their several bounds, whom the Ecclesiastical businesse, which is before them doth concern, proved by *Mat.* 18.

They have power to hear and determine such causes and differences, as do orderly come before them.

It is lawful and agreeable to the VVord of God, that all the said Assemblies have some power to dispence Church censures.

Of

Of Congregationall Assemblies that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.

The Ruling Officers of a particular Congregation have power authoritatively, to call before them any member of the Congregation, as they shall see just occasion,

To enquire into the knowledge and spirituall estate of the several members of the Congregation.

To admonish and rebuke.

Which three branches are proved by *Heb.* 13. 17. 1 *Thes* 5. 12, 13. *Ezek.* 34 4.

Authoritative suspension from the Lords Table of a person not yet cast out of the Church is agreeable to the Scripture.

First, because the Ordinance it self must not be prophaned.

Secondly, Because we are charged to withdraw from these that walk disorderly.

Thirdly, because of the great sin and danger both to him that comes unworthily, and also to the whole Church. *Matth.* 7. 6. 2 *Thes.* 3. 6, 14, 15. 2 *Cor.* 11. 27. *to the end of the chapt,* compared with *Jude vers.* 23. 1 *Tim.* 5. 22. And there was power and authority under the Old Testament, to keep unclean Persons from holy things. *Lev.* 13 5. *Numb* 9. 7. 2 *Chron.* 23. 19.

The like power and authority by way of Analogy continues under the New Testament.

The Ruling Officers of a particular Congregation have power authoritatively to suspend from the Lords Table a person not yet cast out of the Church.

First

First, because those who have authority to judg of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as shall be found unworthy.

Secondly, because it is an Ecclesiasticall businesse of ordinary practice belonging to that Congregation.

When Congregations are divided and fixed they need all mutuall help one from another; both in regard of their intrinsecal weaknesses, and mutual dependence; As also in regard of enemies from without.

Of Classicall Assemblies.

THe Scripture doth hold out a Presbytery in a Church, both in the first Epistle of *Timothy, chap. 4. vers.* 14. and in *Acts* 15. 2, 4, 6.

A Presbytery consisteth of Ministers of the Word, and such other publique Officers as are agreeable to, & warranted by the Word of God, to be Church governours, to joyn with the Ministers in the Government of the Church, as appeare. *Rom.* 12. 7, 8. 1 *Cor.* 12, 28.

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This proposition is proved by instances.

I. First, Of the Church of *Jerusalem*, which consisteth of more Congregations then one, and all these Congregations were under one Presbyterial Government.

This appeareth thus.

1. First, The Church of *Ierusalem* consisteth of more

more Congregations then one, as is manifest, first,

By the multitude of Beleevers mentioned in divers.

Both before the disperſion of the Beleevers there by meanes of the perſecution, (mentioned in the *Acts* of the Apoſtles, *Chap* 8. in the beginning thereof, witneſſe *Chap.* 1. *ver.* 11. and 2. *ver.* 41, 46, 47. and 4. 4. and 5. 14 and *Chap.* of the ſame book of the *Acts ver.* 17.

And alſo after the diſperſion, *Acts* 9 32. *Chap.* 11. 24. and *Chap.* 21. *ver.* 20. of the ſame book.

Secondly, by the many Apoſtles and other Preachers in the Church of *Jeruſalem*; and if there were but one Congregation there, then each Apoſtle preached but ſeldom; which will not conſiſt with *Ch.* 6. *v.* 2. of the ſame book of the *Acts* of the Apoſtles.

Thirdly, the diverſity of Languages amongſt the Beleevers, mentioned both in the ſecond and ſixth chapters of the *Acts*, doth argue more Congregations then one in that Church.

2. Secondly, All thoſe Congregations were under one Presbyterial Government, becauſe; Firſt, they were one Church, *Acts* 8. 1. and *Ch.* 2. 47. compared with *Ch* 5. 11. and 12. 5. and 15. 4 of the ſame bōok.

Secondly, The Elders of the Church are mentioned, *Acts* 11. 30. and 15. 4, 6, 22. and 21. 17, 18. of the ſame book.

Thirdly, The Apoſtles did the ordinary Acts of Presbyters as Presbyters in that Kirk, which proveth a Presbyterial Church before the diſperſion, *Acts* 6.

Fourthly,

Fourthly, the several Congregations in *Jerusalem* being one Church, the Elders of that Church are mentioned as meeting together, for Acts of Government, *Acts* 11.30. and 15.4.6,22. and 21, 17,18. and so forward, which proves that those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the Proposition.

Nor doth there appear any material difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedness required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Secondly, by the instance of the Church of *Ephesus*, for,

1. That there were more Congregations then one in the Church of *Ephesus*, appeares by *Acts* 20.*ver* 31. where is mention of *Pauls* continuance at *Ephesus*, in preaching for the space of three yeares, and *Acts* 19 18,19 20. where the special effect of the Word is mentioned, and *verse* 10. and 17. of the same *Chapter*, where is a distinction of *Jewes* and *Greeks*, and 1 *Cor.* 16.8.9. where is a reason of *Pauls* stay at *Ephesus* untill *Pentecost*, and *verse* 19. where is mention of a particular Church in the house of *Aquila* and *Priscilla*, then at *Ephesus*, as appeares, *Acts* 18.19,24,26. All

which

which laid together doth prove, that the multitudes of Beleevers did make more Congregations then one in the Church of *Ephesus*.

2. That there were many Elders over these many Congregations, as one Flock, appeareth, *Acts* 20. 17, 25, 28, 30 36, 37.

3 That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth *Rev.* 2. the first six *verses*, joyned with *Acts* 20. 17, 18.

Of Synodical Assemblies.

THe Scripture doth hold out another sort of Assemblies for the Government of the Church, beside Classical and Congregational, all which we call Synodical, *Acts* 15. Pastors and Teachers, and other Church governours, (as also other fit Persons, when it shall be deemed expedient) are Members of those Assemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and Oecumanical.

It is lawful and agreeable to the Word of God, that there be a subordination of Congregational, Classical, Provincial and National Assemblies for the Government of the Church.

Of Ordination of Ministers.

VNder the Head of Ordination of Ministers is to be considered either the Doctrine of Ordination, or the power of it.

Touch-

Touching the Doctrine of Ordination.

NO man ought to take upon him the Office of a Minister of the Word without a lawful calling, *John* 3. 27. *Rom.* 10. 14. 15. *Jer.* 14. 14. *Heb.* 5. 4.

Ordination is alwayes to be continued in the Church. *Titus* 1. 5. 1 *Tim.* 5. 21, 22.

Ordination is the solemn setting apart of a person to some publike Church office, *Numb.* 8. 10, 11, 14, 19, 22. *Acts* 63. 5, 6.

Every Minister of the Word is to be ordained by imposition of hands, and Prayer with Fasting, by those preaching Presbyters to whom it doth belong, 1 *Tim.* 5. 22. *Acts* 14. 23. *Acts* 13. 3.

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other ministerial charge, *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 17. and 28.

He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the rules of the Apostle, 1 *Tim* 3. 2, 3, 4, 5, 6. and *Tit.* 1, 6, 7, 8, 9.

He is to be examined and approved by those by whom he is to be ordained, 1 *Tim.* 3. 7, 10. and *chap.* 5, 22.

No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, 1 *Tim.* 3. 2. Tit. 1. 7.

Touching the power of Ordination.

ORdination is the Act of a Presbytery, 1 *Tim.* 4. 14.

The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of officers or members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. 14.

It is very requisite that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no example in Scripture, that any single Congregation which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any rule which may warrant such a practise.

2. Because there is in Scripture example of an Ordination in a Presbytery over divers congregations, as in the Church of *Ierusalem*, where were many congregations, these many congregation were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of Hands doth appertain for those Congregations within their bounds respectively.

Some other particulars concerning Church-Government do yet remain unfinished, which shall be, which all convenient speed, prepared and presented to this honorable House.

To the Right Honorable

The Lords and Commons

Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting at *Westminster*, Concerning

The Doctrinall part of Ordination of MINISTERS.

1. NO man ought to take upon him the office of Minister of the Word without a lawfull calling, *John* 3. 17. *Rom.* 10. 14, 15. *Jer.* 14. 14. *Heb.* 5. 4.

2. Ordination is alwayes to be continued in the Church, *Titus* 1. 5. 1. *Tim.* 5. 21, 22.

3. Ordination is the solemn setting apart of a person to some publique Church Office, *Numb.* 8. 10, 11, 14, 19. 22. *Acts* 6. 3, 5, 6.

4. Every Minister of the Word is to be ordained by imposition of hands, and Prayer with Fasting, by these preaching Presbyters to whom it doth belong, 1 *Tim.* 5. 22. *Acts* 14. 23 & 13. 3.

5. The power of ordering the whole work of Ordination, is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in re-

gard of Officers or Members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. 14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial charge, *Acts* 14.23. *Tit.* 1.5. *Acts* 20. 17. & 28.

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the rules of the Apostle, 1 *Tim.* 3. 2, 3, 4, 5, 6. *Tit.* 1. 5, 6, 7, 8, 9.

8. He is to be examined and approved by those by whom he is to be ordained, 1 *Tim.* 3. 7, 10. & 5. 22

9. No man is to be ordained a minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, 1 *Tim.* 3. 2. *Tit.* 1. 7.

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for these Congregations within their bounds respectively, 1 *Tim.* 4. 14.

11. In extraordinary cases, something extraordinary may be done, untill a setled order may be had, yet keeping as neer as possible may be to the rule, 2 *Chron.* 29. 34, 35, 36. 2 *Chron.* 30. 2, 3, 4, 5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers.

IT being manifest by the Word of God that no man ought to take upon him the Office of a Minister

niſter of the Goſpel, untill he be lawfully called and ordained thereunto: And that the work of Ordination is to be performed with all due care, wiſdome, gravity and ſolemnity, we humbly tender theſe Directions as requiſite to be obſerved.

1. He that is to be ordained, being either nominated by the people, or otherwiſe commended to the Presbytery for any place, muſt addreſſe himſelf to the Presbytery, and bring with him a Teſtimonial of his taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies, What degrees he hath taken in the Univerſity, and what hath been the time of his abode there; and withal of his age, which is to be twenty four yeers, but eſpecially of his life and converſation.

Which being conſidered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of ſuch holineſſe of life as is requiſite in a Miniſter of the Goſpel, and to examin him touching his learning and ſufficiency, and touching the evidence of his calling to the holy miniſtry, and in particular his fair and direct Calling to that place.

The Rules for Examination are theſe.

1. *That the party examined be dealt withal in a brotherly way, with mildneſſe of ſpirit, and with ſpeciall reſpect to the gravity, modeſty, and quality of every one.*

2. *He ſhall be examined touching his skill in the Orignall Tongues, and his tryall to be made by reading the* Hebrew *and* Greek *Teſtaments, and rendring*

dring some portion of some into Latin; and if he be defective in them, enquiry shall be made the more strictly after his other learning, and whether he hath skill in Logick and Philosophy.

3. *What Authors in* Divinity *he hath read, and is best acquainted with, and triall shall be made in his knowledge of the grounds of Religion and ability to defend the Orthodox Doctrine contained in them, against all unsound and erronious opinions, especially these of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.*

4. *If he hath not before preached in publique, with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.*

5. *He shall also, within a competent time, frame a discourse in Latin upon such a common place or Controversie in Divinity as shall be assigned him, and exhibite to the Presbytery such Theses as expresse the sum thereof, and maintain a Dispute upon them.*

6. *He shall preach before the people, the Presbytery, or some of the Ministers of the Word appointed by them, being present.*

7. *The proportion of his gifts in relation to the place unto which he is called, shall be considered.*

8. *Beside the tryall of his gifts in Preaching, he shal undergo an examination in the Premises two several dayes, and more, if the Presbytery shall judge it ne-*

9. *And*

9. And as for him that hath been formerly ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his abilities and Conversation, whereupon his fitnesse for that place shall be tryed by his Preaching there, (if it shall be judged necessary) by a further examination of him.

3. In all which he being approved, he is to be sent to the Church where is to serve, there to preach three severall days, and to converse with the people, that they may have tryall of his gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three dayes, appointed for the tryall of his gifts in preaching, there shall be sent from the Presbytery to the Congregation, a publike intimation in writing, which shall be publikely read before the people; and after affixed to the Church door, to signifie, that such a day a competent number of the Members of that Congregation nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put in with all Christian discretion and meeknesse what exceptions they have against him, and if upon the day appointed there be no just exception against him; but the people give their consent, then the Presbytery shall proceed to Ordination.

5. Upon the day appointed for Ordination,

which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly joyn in Prayer for a blessing upon the Ordinance of Christ, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or foure Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery, shall preach to the People, concerning the office and duty of Ministers of Christ, and how the People ought to receive them for their work sake.

6. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained concerning his faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion according to the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministring the Sacrament, Discipline and doing all Ministerial Duties towards his Charge; His Zeal and Faithfulnesse in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism; His care that himself and his Family may be unblameable and examples to the Flock; His willingnesse and humility in meekenesse of Spirit, to submit unto the admonitions of his Brethren, and discipline of the Church; And his resolution to continue in his duty against all trouble and persecution.

7. In

7. In all which having declared himself, professed his willingneſſe, and promiſed his endeavours by the help of God; The Miniſter likwiſe ſhall demand of the people, concerning their willingneſſe to receive and acknowledge him as the Miniſter of Chriſt, and to obey and ſubmit unto him, as having rule over them in the Lord, and to maintaine, encourage and aſſiſt him in all the parts of his Office.

Which being mutually promiſed by the people, the Presbytery, or the Miniſters ſent from them for Ordination, ſhall ſolemnly ſet him a part to the Office and work of the Miniſtry, by laying their hands on him, which is to be accompanied with a ſhort Prayer or Bleſſing, to this effect.

8. *Thankfully acknowledging the great mercy of God, in ſending Jeſus Chriſt for the redemption of his people, and for his aſcenſion to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apoſtles, Evangeliſts, Prophets, Paſtors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work; To entreat him to fit him with his holy Spirit to give him (who in his name we thus ſet apart to this holy ſervice) to fulfill the Work of his Miniſtery in all things that he may both ſave himſelf and his people committed to his charge.*

9. This or the like from Prayer and Bleſſing being ended, let the Miniſter who preached, briefly exhort him to conſider of the greatneſſe of his Office and Work, the danger of negligence both

to

to himself and his people, the blessing which will accompany his faithfulnesse in this life, and that to come; and withall exhort the people to carry themselves to him as to their Minister in the Lord, according to their solemn promise made before; and so by Prayes commending both him and his Flock to the Grace of God; after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of *England*, which we hold for substance to be valid, and not to be disclaimed by any who have received it; Then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any person already ordained Minister in *Scotland*, or in any other reformed Church, be designed to a Congregation in *England* he is to bring from the Church to that Presbytery here, within which that Congregation is a sufficient testimonial of his Ordination of his life and conversation while he lived with them, and of the causes of his removal; And to undergo such a tryal of his fitnesse and sufficiency, and to have the same course held with him, in other particulars as is set down in the rule immediately going before touching Examination and Admission.

12. That Records be carefully kept in the severall Presbyteries, of the names of the Persons ordained, with their testimonials, the time and place of

of their Ordination, of the Presbytery who did impose hands upon them, and of the charge to which they are appointed.

13. That no money or gifts of what kinde soever, shall be received from the Person to be ordained, or from any on his behalf, for Ordination or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary rules and course of Ordination in the ordinary way; That which concerneth the extraordinary way, requisite to be now practised, followeth.

1. In these present exigences, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are to be ordained for the service of the Armies and Navy, and too many Congregations where there is no Minister at all; and where (by reason of the publike troubles) the people cannot either themselves enquire out and find out one who may be a faithful Minister for them, or have any with safety sent unto them for such a solemn tryall as was before mentioned in the ordinary Rules, especially when there can be no Presbytery neer unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that people; And yet not withstanding, it is requisite that Ministers be ordained for them, by those who being set a part themselves for the work of the Ministry, have power to joyn in the [illegible]

and worthy. In
the aforesaid
may be in some good measure removed;
godly Ministers in or about the City of
by publike authority; who
Ministers for the City,
ear to the ordinary Rules
they may; And let this
other intent or purpose, but
Ordination.
election be made by the same
, and the neighbouring
Counties, which are at the
, to do the like for the
chosen or appoined for the
or Navy be ordained, as a-
Ministers of *London*, or
when any man shall
recommended to them for
Congregation, who cannot
of his part and abili-
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of them with such a
fit for the service